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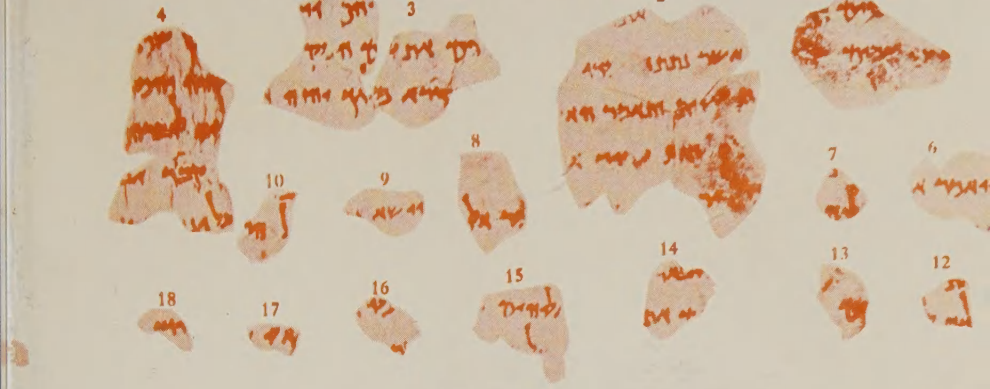
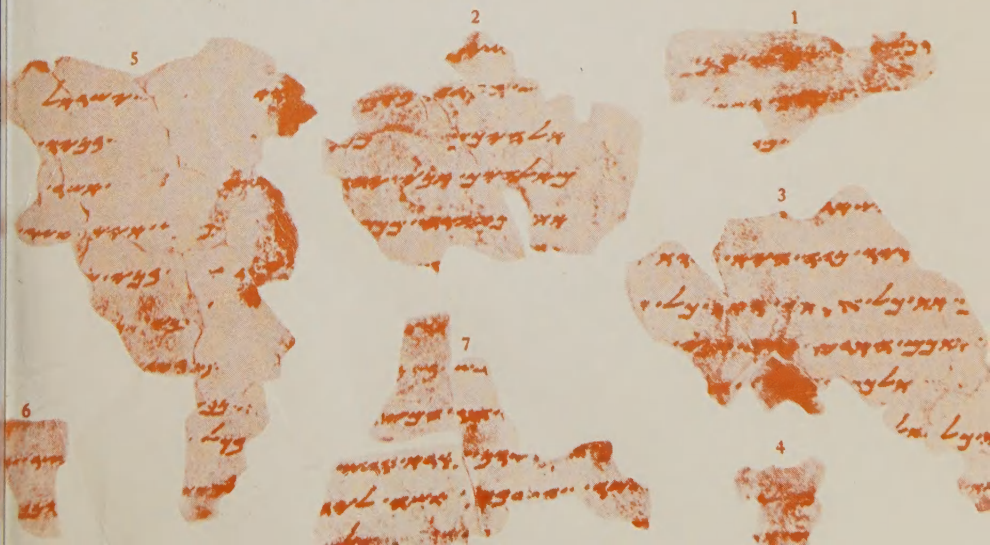


# THE "MITHRAS LITURGY"

MARVIN W. MEYER,
EDITOR AND TRANSLATOR



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edited by
Hans Dieter Betz
and
Edward N. O'Neil

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by

Marvin W. Meyer

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## PREFACE

This work provides the reader with a brief introduction, Greek text, and English translation of the fascinating though difficult document known as the Mithras Liturgy. I initially prepared an introduction and translation of the Mithras Liturgy for a seminar on the Hellenistic mystery religions; the seminar was convened by Dr. Hans Dieter Betz during the fall semester of 1975 at Claremont Graduate School. My thanks to the participants in the seminar for their helpful comments. In particular I thank Dr. Edward O'Neil of the University of Southern California for his perceptive suggestions.

Marvin W. Meyer
Claremont, California
February, 1976

# INTRODUCTION

The so-called Mithras Liturgy is included in this series of texts and translations for several reasons. The Liturgy is frequently mentioned in secondary literature, and has been partially translated into English upon several occasions, but it has not previously been available in its entirety in English translation. Furthermore, the Mithras Liturgy deserves the attention of students of early Christian literature and the history of religions, particularly Graeco-Roman religion: the Liturgy reflects an important religious tendency of its day, a syncretistic piety utilizing astrology and magic and emphasizing the ecstatic ascent of the individual soul. Of additional interest is the relationship of the Mithras Liturgy to the previously known Hermetic literature and the recently discovered tractates from Nag Hammadi (cf., for example, page 3, note b, below).

The Mithras Liturgy is part of the great magical codex of Paris (Papyrus 574 of the Bibliothèque Nationale). Presumably compiled in the early fourth century C.E., this codex contains a variety of tractates, hymns, recipes, and prescriptions, which were apparently collected for use in the working library of an Egyptian magician. Lines 475-834 of this codex constitute the Mithras Liturgy; these boundaries for the Liturgy are suggested by the continuity of thought within the Liturgy, by the punctuation utilized by the scribe, and by the apparent transition to a different section (lines 835-849: astrological calculations). Interestingly, lines 467-474 parallel lines 821-823 and 830-834: thus the Mithras Liturgy is placed between two closely related versions of spells utilizing lines from Homer.

The Mithras Liturgy received its name and fame from A. Dieterich. In 1903 Dieterich published his valuable book, *Eine Mithrasliturgie*, in which he proposed that the

text in question contains an official liturgy of the Mithras cult, a Mithraic ritual for the ascent and immortalization of the soul. Although the Mithras Liturgy had been later adopted and somewhat adapted by Egyptian magicians, Dieterich concluded, the text still preserves the highest sacrament in which the Mithraic initiate could participate. However, since the publication of Dieterich's book, F. Cumont, R. Reitzenstein, and others have expressed skepticism concerning the Mithraic origin of the Liturgy. Thus, such scholars have suggested that more significant parallels to the Liturgy can be found in the Hermetic writings, or in individualistic and private mysteries, or in Graeco-Egyptian syncretism, magic, and solar piety. Yet the evidence amassed by Dieterich cannot be easily dismissed, for he highlights important echoes of Mithraism in the Mithras Liturgy: particularly striking are the mention of "the great god Hēlios Mithras" (line 482), the invocation of the elements (lines 487-537), the description of the fire-breathing god Aiōn (lines 587-616), and the portraits of Hēlios (lines 635-637) and the highest God (lines 693-704). Furthermore, the accounts of Celsus (in Origen, *Contra Celsum*, 6. 21-22) and Porphyry (*De antro nympharum*, 5-6 etc.) on Mithraism verify the fact that such a liturgy for the soul's ascent as the Mithras Liturgy could be quite compatible with at least some expressions of Mithraism.

Consequently, it is advisable to conclude that the Mithras Liturgy may indeed represent some variety of Mithraism--though not, to be sure, Mithraism as it is usually presented. If there is Mithraism in this papyrus, it is a Mithraism on the fringe, a Mithraism preoccupied with individualism, syncretism, and magic. The Mithras Liturgy may thus illustrate a direction taken by those carrying on the Mithras tradition in Egypt.

The text of the Mithras Liturgy is composed of two main parts: a liturgical mystery of ascent (lines 475-750),

and a set of instructions (lines 750-834) for the use of the mystery. After the brief introduction (lines 475-485), the mystery of ascent presents the seven liturgical stages for the soul's ecstatic journey: the soul thus encounters the four elements (lines 485-537), in their generative and regenerative aspects; the lower powers of the air (lines 537-585), including the winds, bolts of thunder and lightning, and meteors; Aiōn and the Aionic powers (lines 585-628), as planetary guardians of the heavenly doors; Hēlios (lines 628-657), young and fiery; the seven Fates (lines 657-672) and, next, the seven Pole-Lords (lines 673-692), both groups from the region of the fixed stars, and both depicted in Egyptian fashion; and finally the highest God (lines 692-724), portrayed like Mithras himself. After the conclusion (lines 724-750) to the mystery of ascent, the instructions for the use of the mystery present a scarab ceremony of the sun (lines 750-798), provide instructions for the obtaining of the kentritis herb and the fashioning of amulets (lines 798-830), and append two additional spells (lines 831-834).

The predominant place of magic within the Mithras Liturgy deserves special mention. The entire text of the Liturgy is permeated with magic, including breathing techniques (cf. lines 537-538: drawing in breath from the rays), special recipes (cf. lines 750-755: preparing the cake for the scarab), magical rituals (cf. lines 767-769: burying the scarab), amulets (cf. lines 659-660: kissing the amulets), and magical formulae. The magical formulae themselves are diverse in character: some seem onomatopoetic (cf. line 488, ṖṖṖ: making a popping sound, possibly like thunder), symbolic (cf. line 487, AEĒIOYŌ: using the seven vowels in a series), or perhaps glossolalic (cf. line 492, ĒY ĒIA EĒ); some seem derived from or imitative of Greek (cf. line 562, PROPROPHEGGĒ: Primal Brightener?), Egyptian (cf. line 672, ARARMACHĒS: Horus of the two horizons; and line 717, PHRĒ: Re, the Sun), or Semitic

words (cf. line 591, SEMESILAM: Eternal Sun; and line 593, IAŌ: Yahweh).

The Greek text which follows is that of K. Preisendanz, though a few minor changes have been made (e.g., the paragraphing). Regrettably, only a few notes can be provided here; for additional information the reader is referred to the following selected bibliography:


Dieterich, Albrecht. *Eine Mithrasliturgie* ($1903^1$. $1910^2$, edited by Richard Wünsch. $1923^3$, edited by Otto Weinreich, reprinted Darmstadt: Wissenschaftliche Buchgesellschaft, 1966). For the reactions by other scholars to Dieterich, see the "Nachträge" ($1923^3$), 219ff.

Hopfner, Theodor. *Griechisch-ägyptischer Offenbarungszauber* (Studien zur Palaeographie und Papyruskunde, 21, 23. Leipzig: Haessel, 1921, 1924; republished Amsterdam: Hakkert, 1974-).

Nilsson, Martin P. *Geschichte der griechischen Religion* (2. Aufl. München: Beck, 1961), vol. 2, 670, 686ff.

Nock, Arthur D. "Greek Magical Papyri," *Journal of Egyptian Archaeology* 15 (1929) 219-235. Reprinted in Nock, *Essays on Religion and the Ancient World* (Cambridge, Mass.: Harvard University Press, 1972), vol. 1, 176-194, especially 192ff.

*Papyri Graecae Magicae: Die griechischen Zauberpapyri.* Edited and translated by Karl Preisendanz. 2 Aufl. edited by Albert Henrichs (Stuttgart: Teubner, 1973), vol. 1, 88-101.

Smith, Morton. "Observations on *Hekhalot Rabbati*," in *Biblical and Other Studies*, edited by Alexander Altmann (Cambridge, Mass.: Harvard University Press, 1963), 142-160, especially 158ff.

Wessely, Carl, editor. *Griechische Zauberpapyrus von Paris und London* (Denkschriften der kaiserlichen Akademie der Wissenschaften in Wien, philosophisch-historische Classe, 36. Wien: Kaiserliche Akademie der Wissenschaften, 1888).

# TEXT AND TRANSLATION

(475) Ἴλαθί μοι, Πρόνοια καὶ Ψυχή,[1] τάδε γράφοντι τὰ <ἄ>πρατα,[2] παραδοτὰ μυστήρια, μόνῳ δὲ τέκνῳ ἀθανασίαν ἀξιῶ, μύσται[3] τῆς ἡμετέρας δυνάμεως ταύτης (χρὴ οὖν σε, ὦ θύγατερ, λαμβάνειν (480) χυλοὺς βοτανῶν καὶ εἰδῶν τῶν μ[ελ]λόντων σοι <μηνυθήσεσθαι> ἐν τῷ τέλει τοῦ ἱεροῦ μου συντάγματος), ἣν ὁ μέγας θεὸς Ἥλιος Μίθρας ἐκέλευσέν μοι μεταδοθῆναι ὑπὸ τοῦ ἀρχαγγέλου αὐτοῦ, ὅπως ἐγὼ μόνος αἰ<τ>ητὴς[4] οὐρανὸν βαίνω (485) καὶ κατοπτεύω πάντα.

ἔστιν δὲ τοῦ λόγου ἥδε ἡ κλῆσις·

"[Γ]ένεσις πρώτη τῆς ἐμῆς γενέσεως· αεηιουω,
ἀρχὴ τῆς ἐμῆς ἀρχῆ<ς> πρώτη ἡ̇ἡ̇ἡ̇ ς̣ς̣ς̣ φ̣ρ̣[˙],
πνεῦμα πνεύματος, τοῦ ἐν ἐμοὶ πνεύματος (490)
πρῶτον μ̣μ̣μ̣,
πῦρ, τὸ εἰς ἐμὴν κρᾶσιν τῶν ἐν ἐμοὶ κράσεων
θεοδώρητον, τοῦ ἐν ἐμοὶ πυρὸς πρῶτον ηυ
ηια εη,
ὕδωρ ὕδατος, τοῦ ἐν ἐμοὶ ὕδατος πρῶτον ωωω
ααα εεε,
οὐσία γεώδης τῆς ἐν ἐμοὶ οὐσίας γεώδους πρώτη
(495) υη υωη,
σῶμα τέλειον ἐμοῦ τοῦ δεῖνα τῆς δεῖνα,
διαπεπλασμένον ὑπὸ βραχίονος ἐντίμου καὶ
δεξιᾶς χειρὸς ἀφθάρτου ἐν ἀφωτίστῳ καὶ
διαυγεῖ κόσμῳ, ἔν τε ἀψύχῳ καὶ ἐψυχωμένῳ
υηι αυι ευωιε.

---

1. The goddess Psychē, "Soul." Dieterich and Wessely read Τύχη, "Fortune."

2. The term ἄπρατα may mean "unsold," "unprostituted," or "undefiled"; Preisendanz suggests "unverkäuflich." Dieterich takes the πρατα of the MS as the Doric of πρῶτα, "first."

3. Dieterich: ἀξίῳ μύστῃ, "an initiate worthy (of)."

4. Dieterich emends the αιητης of the MS to αἰητός, the Doric of ἀετός, "eagle." On the possibility of the eagle as an initiatory grade within Mithraism, cf. Porphyry, *De abstinentia*, 4. 16.

(475) Be gracious to me, O Providence and Psychē, as I write these mysteries handed down <not> for gain but for instruction; and for an only child I request immortality, O initiates of this our power (furthermore, it is necessary for you, O daughter, to take (480) the juices of herbs and spices, which will <be made known> to you at the end of my holy treatise), which the great god Hēlios Mithras ordered to be revealed to me by his archangel, so that I alone may ascend into heaven as an inquirer (485) and behold the universe.

This is the invocation of the ceremony:[a]

"First origin of my origin, AEĒIOYŌ,
first beginning of my beginning,[b] ṖṖṖ ṠṠṠ ṖḤṘ[˙],
spirit[c] of spirit, the first of the spirit (490)
in me, ṀṀṀ,
fire given by god to my mixture of the mixtures
in me, the first of the fire in me, ĒY
ĒIA EĒ,
water of water, the first of the water in me,
ŌŌŌ AAA EEE,
earthy substance, the first of the earthy substance in me, (495) YĒ YŌĒ,
my complete body (I, _____ whose mother is
_____[d]), which was formed by a noble arm
and an incorruptible right hand in a world
without light and yet radiant, without soul
and yet alive with soul, YĒI AYI EYŌIE:

---

a. Or "spell"; note also, below, the translation of λόγος with "prayer."

b. Cf. *On the Eighth and Ninth* (Nag Hammadi Codex VI, tractate 6), page 60, line 20. With regard to the Mithras Liturgy in general, cf. this tractate as well as another Hermetic tractate, *Corpus Hermeticum* XIII.

c. "Spirit," "breath," "wind": πνεῦμα as one of the four elements.

d. Here the initiate was supposed to introduce his own name and that of his mother. This formula appears several times in the Liturgy.

ἐὰν δὲ ὑμῖν δόξῃ μετερτα (500) φωθ· (μεθαρθα φηριη ἐν ἄλλῳ) ἴερεζαθ,
μεταπαραδῶναί με τῇ ἀθανάτῳ γενέσει, ἐχομένως[1] τῇ ὑποκειμένῃ μου φύσει·
ἵνα μετὰ τὴν ἐνεστῶσαν καὶ σφόδρα κατεπείγουσάν με χρείαν ἐποπτεύσω τὴν ἀθάνατον (505) ἀρχὴν τῷ ἀθανάτῳ πνεύματι ανχρεφρενεσουφιριγχ·
τῷ ἀθανάτῳ ὕδατι ερονουϊ παρακουνηθ,
τῷ στερεωτάτῳ ἀέρι εἴοαη ψεναβωθ,
ἵνα νοήματι μεταγεν<ν>ηθῶ κραοχραξ ρ οἴμ εναρχομαι,
(510) καὶ πνεύσῃ ἐν ἐμοὶ τὸ ἱερὸν πνεῦμα νεχθεν αποτου νεχθιν αρπι ηθ,
ἵνα θαυμάσω τὸ ἱερὸν πῦρ κυφε,
ἵνα θεάσωμαι τὸ ἄβυσσον τῆς ἀνατολῆς φρικτὸν ὕδωρ νυω θεσω εχω ουχιεχωα,
καὶ ἀκούσῃ μου ὁ ζωογόνος (515) καὶ περικεχυμένος αἰθὴρ αρνομηθφ,
ἐπεὶ μέλλω κατοπτεύειν σήμερον τοῖς ἀθανάτοις ὄμμασι,
θνητὸς γεννηθεὶς ἐκ θνητῆς ὑστέρας, βεβελτιωμένος ὑπὸ κράτους μεγαλοδυνάμου καὶ δεξιᾶς χειρὸς ἀφθάρτου (520),
ἀθανάτῳ πνεύματι τὸν ἀθάνατον Αἰῶνα καὶ δεσπότην τῶν πυρίνων διαδημάτων,
ἁγίοις ἁγιασθεὶς ἁγιάσμασι,
ἁγίας ὑφεστώσης μου πρὸς ὀλίγον τῆς ἀνθρωπίνης μου ψυχικῆς δυνάμεως,

---

1. So Preisendanz; MS: εχομενος, which Dieterich emends to ἐχόμενον, "held."

now if it be your will, METERTA (500) PHŌTH (METHARTHA PHĒRIĒ, in another place)[a] ÏEREZATH,
give me over to immortal birth and, following that, to my underlying nature,
so that,[b] after the present need which is pressing me exceedingly, I may gaze upon the immortal (505) beginning with the immortal spirit, ANCHREPHRENESOYPHIRIGCH,
with the immortal water, ERONOYÏ PARAKOYNĒTH,
with the most steadfast air, EÏOAĒ PSENABŌTH;
that I may be born again in thought, KRAOCHRAX R OÏM ENARCHOMAI,[c]
(510) and the sacred spirit may breathe in me, NECHTHEN APOTOY NECHTHIN ARPI ĒTH;
so that I may wonder at the sacred fire, KYPHE;
that I may gaze upon the unfathomable, awesome water of the dawn, NYŌ THESŌ ECHŌ OYCHIECHŌA,
and the vivifying (515) and encircling aether may hear me, ARNOMĒTHPH;
for today I am about to behold, with immortal eyes--
I, born mortal from mortal womb, but transformed by tremendous power and an incorruptible right hand (520)!--
and with immortal spirit, the immortal Aiōn and master of the fiery diadems--
I, sanctified through holy consecrations!--
while there subsists within me, holy, for a short time, my human soul-might,

---

a. One of the several variant readings suggested by a scribe.

b. Preisendanz takes the ἵνα-clauses as independent clauses.

c. Apparently used here as part of the magical utterance, ἐνάρχομαι is Greek for "I begin."

ἣν ἐγὼ πάλιν (525) μεταπαραλήμψομαι μετὰ τὴν
ἐνεστῶσαν καὶ κατεπείγουσάν με πικρὰν
ἀνάγκην ἀχρεοκόπητον,
ἐγὼ ὁ δεῖνα, ὃν ἡ δεῖνα, κατὰ δόγμα θεοῦ
ἀμετάθετον ευη υϊα ειι αω εϊαυ ϊυα ϊεω.
ἐπεὶ οὐκ ἔστιν μοι ἐφικτὸν θνητὸν (530) γεγῶτα
συνα<ν>ιέναι ταῖς χρυσοειδέσιν μαρμαρυγαῖς
τῆς ἀθανάτου λαμπηδόνος ωηυ αεω ηυα εωη
υαε ωιαε,
ἔσταθι, φθαρτὴ βροτῶν φύσι,
καὶ αὐτίκα <ἀνάλαβέ> με ὑγιῆ μετὰ τὴν ἀπαραίτη-
τον καὶ κατεπε[ί]γουσαν (535) χρείαν.
ἐγὼ γάρ εἰμι ὁ υἱὸς ψυχω[ν] δεμου προχω πρωα,
ἐγώ εἰμι μαχαρφ[.]ν μου πρωψυχων πρωε."

ἔλκε ἀπὸ τῶν ἀκτίνων πνεῦμα γ' ἀνασπῶν, ὃ δύνα[σ]αι, καὶ ὄψῃ σεαυτὸν ἀνακουφιζόμενον [κ]αὶ (540) ὑπερβαίνοντα εἰς ὕψος, ὥστε σε δοκεῖ[ν μ]έσον τοῦ ἀέρος εἶναι. οὐδενὸς δὲ ἀκούσει [ο]ὔτε ἀνθρώπου οὔτε ζῴου ἄλλ<ου>, οὐδὲ ὄψῃ οὐδὲν τῶν ἐπὶ γῆς θνητῶν ἐν ἐκείνῃ τῇ ὥρᾳ, πάντα δὲ ὄψῃ ἀθάνατα· ὄψῃ γὰρ ἐκείνης τῆς ἡμέρας (545) καὶ τῆς ὥρας θείαν θέσιν, τοὺς πολεύοντας ἀναβαίνοντας εἰς οὐρανὸν θεούς, ἄλλους δὲ καταβαίνοντας. ἡ δὲ πορεία τῶν ὁρωμένων θεῶν διὰ τοῦ δίσκου, πατρός μου, θεοῦ, φανήσεται, ὁμοίως δὲ καὶ ὁ καλούμενος αὐλός (550), ἡ ἀρχὴ τοῦ λειτουργοῦντος ἀνέμου· ὄψῃ γὰρ ἀπὸ τοῦ δίσκου ὡς αὐλὸν κρεμάμενον. εἰς δὲ τὰ μέρη τὰ πρὸς λίβα ἀπέραντον οἷον ἀπηλιώτην, ἐὰν ᾖ κεκληρωμένος εἰς τὰ μέρη τοῦ ἀπηλιώτου, καὶ ὁ ἕτερος

which I will again (525) receive after the present bitter and relentless necessity which is pressing down upon me--
I, _____ whose mother is _____, according to the immutable decree of god, EYĒ YĬA EĒI AŌ EĬAY ĬYA ĬEŌ!
Since it is impossible for me, born (530) mortal, to rise with the golden brightnesses of the immortal brilliance, ŌĒY AEŌ ĒYA EŌĒ YAE ŌIAE,
stand, O perishable nature of mortals,
and at once <receive> me safe and sound after the inexorable and pressing (535) need.
For I am the son PSYCHŌ[N] DEMOY PROCHŌ PRŌA,
I am MACHARPH[.]N MOY PRŌPSYCHŌN PRŌE!"

Draw in breath from the rays, drawing up three times as much as you can, and you will see yourself being lifted up and (540) ascending to the height, so that you seem to be in mid-air. You will hear nothing either of man or of any other living thing, nor in that hour will you see anything of mortal affairs on earth, but rather you will see all immortal things. For in that day (545) and hour you will see the divine order of the skies: the presiding gods[a] rising into heaven, and others setting. Now the course of the visible gods will appear through the disk of god, my father; and in similar fashion the so-called "pipe" (550), the origin of the ministering wind. For you will see it hanging from the sun's disk like a pipe. You will see the outflow of this object toward the regions westward, boundless as an east wind, if it be assigned to the regions of the East--and the other (viz. the west wind),

---

a. Moving, revolving heavenly bodies, which may influence human affairs and preside over the days.

ὁμοίως εἰς τὰ μέρη (555) τὰ ἐκείνου, ὄψῃ τὴν ἀποφορὰν τοῦ ὁράματος· ὄψῃ δὲ ἀτενίζοντάς σοι τοὺς θεοὺς καὶ ἐπί σε ὁρμωμένους.

σὺ δὲ εὐθέως ἐπίθες δεξιὸν δάκτυλον ἐπὶ τὸ στόμα καὶ λέγε.

"σιγή, σιγή, σιγή,
σύμβολον θεοῦ ζῶντος ἀφθάρτου·
(560) φύλαξόν με, σιγή νεχθειρ θανμελου,"

ἔπειτα σύρισον μακρὸν συριγμόν, ἔπειτα πόππυσον λέγων·

"προπροφεγγη μοριος προφυρ προφεγγη νεμεθιρε
αρψεντεν πιτητμι μεωυ εναρθ φυρκεχω
ψυριδαριω (565) τυρη φιλβα,"

καὶ τότε ὄψῃ τοὺς θεούς σοι εὐμενῶς ἐμβλέποντας καὶ μηκέτι ἐπί σε ὁρμωμένους, ἀλλὰ πορευομένους ἐπὶ τὴν ἰδίαν τάξιν τῶν πραγμάτων.

ὅταν οὖν ἴδῃς τὸν ἄνω κόσμον καθαρὸν (570) καὶ δονούμενον καὶ μηδένα τῶν θεῶν ἢ ἀγγέλων ὀρ<μ>ώμενον, προσδόκα βροντῆς μεγάλης ἀκούσεσθαι κτύπον, ὥστε σε ἐκπλαγῆναι. σὺ δὲ πάλιν λέγε.

"σιγή, σιγή (λόγος),
ἐγώ εἰμι σύμπλανος ὑμῖν ἀστήρ,
και ἐκ (575) τοῦ βάθους ἀναλάμπων οξυ ο
ξερθευθ."

ταῦτά σου εἰπόντος εὐθέως ὁ δίσκος ἀπλωθήσεται. μετὰ δὲ τὸ εἰπεῖν σε τὸν β' λόγον, ὅπου "σιγή, σιγή" καὶ τὰ ἀκόλουθα, σύρισον β' καὶ πόππυσον β', καὶ εὐθέως ὄψῃ ἀπὸ τοῦ δίσκου (580) ἀστέρας προσερχομένους πενταδακτυλιαίους πλείστους καὶ πιπλῶντας ὅλον τὸν ἀέρα. σὺ δὲ πάλιν λέγε.

"σιγή, σιγή."

similarly, toward its own (555) regions.[a] And you will see the gods staring intently at you and rushing at you.

So at once put your right finger on your mouth and say:

"Silence! Silence! Silence!
Symbol of the living, incorruptible god!
(560) Guard me, Silence, NECHTHEIR THANMELOY!"

Then make a long hissing sound, next make a popping sound, and say:

"PROPROPHEGGĒ MORIOS PROPHYR PROPHEGGĒ
NEMETHIRE ARPSENTEN PITĒTMI MEŌY ENARTH
PHYRKECHŌ PSYRIDARIŌ (565) TYRĒ PHILBA."

Then you will see the gods looking graciously upon you and no longer rushing at you, but rather going about in their own order of affairs.

So when you see that the world above is clear (570) and circling, and that none of the gods or angels is threatening you, expect to hear a great crash of thunder, so as to shock you. Then say again:

"Silence! Silence! (the prayer)
I am a star, wandering about with you,
and shining forth out of (575) the deep, OXY[b]
O XERTHEYTH."

Immediately after you have said these things the sun's disk will be expanded. And after you have said the second prayer, where there is "Silence! Silence!" and the accompanying words, make a hissing sound twice and a popping sound twice, and immediately you will see (580) many five-pronged stars coming forth from the disk and filling all the air. Then say again:

"Silence! Silence!"

---

a. Or, with slightly different punctuation: "For you will see it hanging like a pipe from the sun's disk, toward the regions westward, boundless as an east wind, if it be assigned to the regions of the East; but if the other (viz. the west wind) be assigned, similarly, to its own (555) regions, you will see the reverse of the sight."

b. Perhaps ὀξύ, "brightly."

καὶ τοῦ δίσκου ἀνυγέντος ὄψῃ ἄπυρον κύκλωμα καὶ θύρας πυρίνας ἀποκεκλεισμένας (585).

σὺ δὲ εὐθέως δίωκε τὸν ὑποκείμενον λόγον καμμύων σου τοὺς ὀφθαλμούς. λόγος γ'·

"ἐπάκουσόν μου,
ἄκουσόν μου, τοῦ δεῖνα τῆς δεῖνα,
κύριε, ὁ συνδήσας πνεύματι τὰ πύρινα κλῆθρα τοῦ τετραριζώματος (590),[1]
πυρίπολε πεντιτερουνι,
φωτὸς κτίστα (οἱ δέ· συγκλεῖστα) Σεμεσιλαμ,
πυρίπνοε ψυρινφευ,
πυρίθυμε Ἰάω,
πνευματόφως ωαΐ,
πυριχαρῆ ελουρε,
καλλίφως αζαϊ,
Αἰών αχβα,
(595) φωτοκράτωρ πεππερ πρεπεμπιπι,
πυρισώματε φνουηνιοχ,
φωτοδῶτα,
πυρισπόρε αρει εἴκιτα,
πυρικλόνε γαλλαβαλβα,
φωτοβίαιε αιω
πυριδῖνα πυριχιβοοσηια,
φωτοκινῆτα σανχερωβ,
κεραυνοκλόνε (600) ιη ωη ιωηιω,
φωτὸς κλέος βεεγενητε,
αὐξησίφως σουσινεφιεν,
πυρισχησίφως σουσϊνεφι αρενβαραζει μαρμαρεντευ,
ἀστροδάμα·
ἄνοιξόν μοι, προπροφεγγη εμεθειρε μοριομοτυρηφιλβα,

---

1. A reference to the four elements? Here the MS has $\bar{\Delta}$ λιζωματος (Wessely reads $\bar{\Delta}$ διζωματος). Preisendanz has τετραλιζώματος, and suggests, as a possible translation, "viermal gewundenen (?) Gürtels."

And when the disk is open, you will see the fireless circle, and the fiery doors shut tight (585).

At once close your eyes and recite the following prayer. The third prayer:

"Give ear to me,
hearken to me, _____ whose mother is _____,
O Lord, you who have bound together with your breath the fiery bars of the fourfold (590) root,
O Fire-Walker, PENTITEROYNI,
Light-Maker (others: Encloser), SEMESILAM,
Fire-Breather, PSYRINPHEY,
Fire-Feeler, IAŌ,
Light-Breather, ŌAÏ,[a]
Fire-Delighter, ELOYRE,
Beautiful Light, AZAÏ,
Aiōn, ACHBA,
(595) Light-Master, PEPPER PREPEMPIPI,
Fire-Body, PHNOYĒNIOCH,
Light-Giver,
Fire-Sower, AREI EÏKITA,
Fire-Driver, GALLABALBA,
Light-Forcer, AIŌ,
Fire-Whirler, PYRICHIBOOSĒIA,
Light-Mover, SANCHERŌB,
Thunder-Shaker (600), IĒ ŌĒ IŌĒIŌ,
Glory-Light, BEEGENĒTE,
Light-Increaser, SOYSINEPHIEN,
Fire-Light-Maintainer, SOYSÏNEPHI ARENBARAZEI MARMARENTEY,
Star-Tamer:
open for me, PROPROPHEGGĒ EMETHEIRE MORIOMOTYRĒPHILBA,

---

a. A permutation of the divine name IAŌ. Cf. also AIŌ (below, line 598).

ὅτι ἐπικαλοῦμαι (605) ἕνεκα τῆς κατεπειγούσης
καὶ πικρᾶς καὶ ἀπαραιτήτου ἀνάγκης τὰ
μηδέπω χωρήσαντα εἰς θνητὴν φύσιν μηδὲ
φρασθέντα ἐν διαρθρώσει ὑπὸ ἀνθρωπίνης
γλώσσης ἢ θνητοῦ φθόγγου ἢ θνητῆς φωνῆς
ἀθάνατα ζῶντα (610) καὶ ἔντιμα ὀνόματα·
ηεω οηεω ιωω οη ηεω ηεω οη εω ιωω οηηε ωηε ωοη
ιη ηω οω οη ιεω οη ωοη ιεω οη ιεεω εη ιω
οη ιοη ωηω εοη οεω ωιη ωιη εω οι ιιι ηοη
ωυη ηωοηε εω ηια αηα εηα (615) ηεεη εεη
εεη ιεω ηεω οηεεοη ηεω ηυω οη εΐω ηω ωη ωη
εε οοο υιωη."

ταῦτα πάντα λέγε μετὰ πυρὸς καὶ πνεύματος τὸ πρῶτον ἀποτελῶν, εἶτα ὁμοίως τὸ δεύτερον ἀρχόμενος, ἕως ἐκτελέσῃς τοὺς (620) ζ' ἀθανάτους θεοὺς τοῦ κόσμου. ταῦτά σου εἰπόντος ἀκούσει βροντῆς καὶ κλόνου τοῦ περιέχοντος. ὁμοίως δὲ σεαυτὸν αἰσθηθήσει ταρασσόμενον. σὺ δὲ πάλιν λέγε·

"σιγή" (λόγος),

εἶτα ἄνοιξον τοὺς ὀφθαλμοὺς καὶ ὄψῃ ἀνεφγυΐας (625) τὰς θύρας καὶ τὸν κόσμον τῶν θεῶν, ὃς ἐστιν ἐντὸς τῶν θυρῶν, ὥστε ἀπὸ τῆς τοῦ θεάματος ἡδονῆς καὶ τῆς χαρᾶς τὸ πνεῦμά σου συντρέχειν καὶ ἀναβαίνειν.

στὰς οὖν εὐθέως ἔλκε ἀπὸ τοῦ θείου ἀτενίζων εἰς σεαυτὸν τὸ πνεῦμα. ὅταν (630) οὖν ἀποκατασταθῇ σου ἡ ψυχή, λέγε·

"πρόσελθε, κύριε, αρχανδαρα φωταζα πυριφωτα
ζαβυθιξ ετιμενμερο φοραθην εριη προθρι
φοραθι."

τοῦτο εἰπόντος στραφήσονται ἐπί σε αἱ ἀκτῖνες· ἔσιδε αὐτῶν μέσον. ὅταν (635) οὖν τοῦτο ποιήσῃς, ὄψῃ θεὸν νεώτερον, εὐειδῆ, πυρινότριχα, ἐν χιτῶνι λευκῷ καὶ χλαμύδι κοκκίνῃ ἔχοντα πύρινον στέφανον. εὐθέως ἄσπασαι αὐτὸν τῷ πυρίνῳ ἀσπαστικῷ·

because, (605) on account of the pressing and bitter and inexorable necessity, I invoke the immortal names, living and honored, which never pass into mortal nature and are not declared in articulate speech by human tongue or mortal speech (610) or mortal sound:

ĒEŌ OĒEŌ IŌŌ OĒ ĒEŌ ĒEŌ OĒ EŌ IŌŌ OĒĒE ŌĒE ŌOĒ IĒ ĒŌ OŌ OĒ IEŌ OĒ ŌOĒ IEŌ OĒ IEEŌ EĒ IŌ OĒ IOĒ ŌĒŌ EOĒ OEŌ ŌIĒ ŌIĒ EŌ OI III ĒOĒ ŌYĒ ĒŌOĒE EŌ ĒIA AĒA EĒA (615) ĒEEĒ EEĒ EEĒ IEŌ ĒEŌ OĒEEOĒ ĒEŌ ĒYŌ OĒ EĬŌ ĒŌ ŌĒ ŌĒ EE OOO YIŌĒ."

Say all these things with fire and spirit, until completing the first utterance; then, similarly, begin the second, until you complete the (620) seven immortal gods of the world. When you have said these things, you will hear thundering and shaking in the surrounding realm; and you will likewise feel yourself being agitated. Then say again:

"Silence!" (the prayer)

Then open your eyes, and you will see the doors (625) open and the world of the gods which is within the doors, so that from the pleasure and joy of the sight your spirit runs ahead and ascends.

So stand still and at once draw breath from the divine into yourself, while you look intently. Then when (630) your soul is restored, say:

"Come, Lord, ARCHANDARA PHŌTAZA PYRIPHŌTA ZABYTHIX ETIMENMERO PHORATHĒN ERIĒ PROTHRI PHORATHI."

When you have said this, the rays will turn toward you; look at the center of them. For when (635) you have done this, you will see a youthful god, beautiful in appearance, with fiery hair, and in a white tunic and a scarlet cloak, and wearing a fiery crown. At once greet him with the fire-greeting:

"κύριε, χαῖρε,
μεγαλοδύναμε, με<γα>λοκράτωρ, (640) βασιλεῦ,
μέγιστε θεῶν, Ἥλιε, ὁ κύριος τοῦ οὐρανοῦ
καὶ τῆς γῆς, θεὲ θεῶν,
ἰσχύει σου ἡ πνοιή,
ἰσχύει σου ἡ δύναμις, κύριε·
ἐάν σοι δόξῃ,
ἄγγειλόν με τῷ μεγίστῳ θεῷ,
τῷ σε γεννήσαντι καὶ ποιήσαντι,
ὅτι ἄνθρωπος,
ἐγὼ ὁ δεῖνα τῆς δεῖνα, (645) γενόμενος ἐκ θνητῆς
ὑστέρας τῆς δεῖνα καὶ ἰχῶρος σπερματικοῦ
καὶ, σήμερον τούτου ὑπό σου με<τα>γεννηθέντος,
ἐκ τοσούτων μυριάδων ἀπαθανατισθεὶς ἐν
ταύτῃ τῇ ὥρᾳ κατὰ δόκησιν θεοῦ, ὑπερβαλλόν-
τως ἀγαθοῦ,
προσκυνῆσαί σε (650) ἀξιοῖ
καὶ δέεται κατὰ δύναμιν ἀνθρωπίνην
(ἵνα συνπαραλάβῃς τὸν τῆς σήμερον ἡμέρας καὶ
ὥρας ὡρονόμον, ᾧ ὄνομα θραψιαρι· μοιροκ,
ἵνα φανεὶς χρηματίσῃ ἐν ταῖς ἀγαθαῖς ὥραις· εωρω
ρωρε ωρρι ωριωρ ρωρ ρωι (655) ωρ ρεωρωρι
εωρ εωρ εωρ εωρε)."

ταῦτά σου εἰπόντος ἐλεύσεται εἰς τὸν πόλον, καὶ ὄψῃ αὐτὸν περιπατοῦντα ὡς ἐν ὁδῷ.

σὺ δὲ ἀτενίζων καὶ μύκωμα μακρὸν κερατοειδῶς, ὅλον ἀποδιδοὺς τὸ πνεῦμα, βασανίζων τὴν λαγόνα, μυκῶ καὶ καταφίλει (660) τὰ φυλακτήρια καὶ λέγε, πρῶτον εἰς τὸ δεξιόν·

"φυλαξόν με προσυμηρι."

ταῦτα εἰπὼν ὄψῃ θύρας ἀνοιγομένας καὶ ἐρχομένας ἐκ τοῦ βάθους ζ' παρθένους ἐν βυσσίνοις, ἀσπίδων πρόσωπα ἐχούσας. αὗται καλοῦνται οὐρανοῦ (665) Τύχαι, κρατοῦσαι χρύσεα βραβεῖα. ταῦτα ἰδὼν ἀσπάζου οὕτως·

"Hail, O Lord,
Great Power, Great Might, (640) King, Greatest of gods, Hēlios, the Lord of heaven and earth, God of gods:
mighty is your breath;
mighty is your strength, O Lord.
If it be your will,
announce me to the supreme god,
the one who has begotten and made you:
that a man--
I, _____ whose mother is _____, (645) who was born from the mortal womb of _____ and from the fluid of semen,
and who, since he has been born again from you today, has become immortal out of so many myriads in this hour according to the wish of god the exceedingly good--
resolves to worship (650) you,
and prays with all his human power
(that you may take along with you the horoscope of the day and hour today, which has the name THRAPSIARI MORIROK,
that he may appear and give revelation during the good hours, EŌRŌ RŌRE ŌRRI ŌRIŌR RŌR RŌI (655) ŌR REŌRŌRI EŌR EŌR EŌR EŌRE!)."

After you have said these things, he will come to the celestial pole, and you will see him walking as if on a road.

Look intently, and make a long bellowing sound, like a horn, releasing all your breath and straining your sides; and kiss (660) the amulets and say, first toward the right:

"Protect me, PROSYMĒRI!"

After saying this, you will see the doors thrown open, and seven virgins coming from deep within, dressed in linen garments, and with the faces of asps. They are called the Fates (665) of heaven, and wield golden wands. When you see them, greet them in this manner:

"χαίρετε, αἱ ζ' Τύχαι τοῦ οὐρανοῦ, σεμναὶ καὶ
ἀγαθαὶ παρθένοι, ἱεραὶ καὶ ὁμοδίαιτοι τοῦ
μινιμιρροφορ, αἱ ἀγιώταται φυλάκισσαι τῶν
τεσσάρων στυλίσκων.
(670) χαῖρε, ἡ πρώτη, χρεψενθαης,
χαῖρε, ἡ β', μενεσχεης,
χαῖρε, ἡ γ', μεχραν,
χαῖρε, ἡ δ', αραρμαχης,
χαῖρε, ἡ ε', εχομμιη,
χαῖρε, ἡ ϝ', τιχνονδαης,
χαῖρε, ἡ ζ', ερου ρομβριης."

προέρχονται δὲ καὶ ἕτεροι ζ' θεοὶ ταύρων μελάνων πρόσωπα ἔχοντες ἐν περιζώμασιν (675) λινοῖς κατέχοντες ζ' διαδήματα χρύσεα. οὗτοί εἰσιν οἱ καλούμενοι πολοκράτορες τοῦ οὐρανοῦ, οὓς δεῖ σε ἀσπάσασθαι ὁμοίως ἕκαστον τῷ ἰδίῳ αὐτῶν ὀνόματι·

"χαίρετε, οἱ κνωδακοφύλακες, οἱ ἱεροὶ καὶ
ἄλκιμοι νεανίαι,
οἱ στρέφοντες (680) ὑπὸ ἓν κέλευσμα τὸν
περιδίνητον τοῦ κύκλου ἄξονα τοῦ οὐρανοῦ
καὶ βροντὰς καὶ ἀστραπὰς καὶ σεισμῶν καὶ
κεραυνῶν βολὰς ἀφιέντες εἰς δυσσεβῶν φῦλα,
ἐμοὶ δὲ εὐσεβεῖ καὶ θεοσεβεῖ ὄντι ὑγείαν καὶ
σώματος ὁλοκληρίαν (685), ἀκοῆς τε καὶ
ὁράσεως εὐτονίαν, ἀταραξίαν ἐν ταῖς
ἐνεστώσαις τῆς σήμερον ἡμέρας ἀγαθαῖς
ὥραις,
οἱ κύριοί μου καὶ μεγαλοκράτορες θεοί·
χαῖρε, ὁ πρῶτος, αἴερωνθι,
χαῖρε, ὁ β', μερχειμερος,
χαῖρε, ὁ γ', αχριχιουρ,
(690) χαῖρε, ὁ δ', μεσαργιλτω,
χαῖρε, ὁ ε', χιχρωαλιθω,

"Hail, O seven Fates of heaven, O noble and good virgins, O sacred ones and companions of MINIMIRROPHOR, O most holy guardians of the four pillars![a]

(670) Hail to you, the first, CHREPSENTHAĒS!
Hail to you, the second, MENESCHEĒS!
Hail to you, the third, MECHRAN!
Hail to you, the fourth, ARARMACHĒS!
Hail to you, the fifth, ECHOMMIĒ!
Hail to you, the sixth, TICHNONDAĒS!
Hail to you, the seventh, EROY ROMBRIĒS!

There also come forth another seven gods, who have the faces of black bulls, in linen (675) loin-cloths, and in possession of seven golden diadems. They are the so-called Pole-Lords of heaven, whom you must greet in the same manner, each of them with his own name:

"Hail, O guardians of the pivot, O sacred and brave youths,
who turn (680) at one command the revolving axis of the vault of heaven,
who send out thunder and lightning and jolts of earthquakes and thunderbolts against the nations of impious people,
but to me, who am pious and god-fearing, you send health and soundness of body (685), and acuteness of hearing and seeing, and calmness in the present good hours of this day,
O my Lords and powerfully ruling Gods!
Hail to you, the first, AÏERŌNTHI!
Hail to you, the second, MERCHEIMEROS!
Hail to you, the third, ACHRICHIOYR!
(690) Hail to you, the fourth, MESARGILTŌ!
Hail to you, the fifth, CHICHRŌALITHŌ!

---

a. The reference to the four pillars supporting heaven seems Egyptian. On the seven Fates of heaven, cf. the Seven Hathors.

χαῖρε, ὁ ϝ', ερμιχθαθωψ,
χαῖρε, ὁ ζ', εορασιχη."

ὅταν δὲ ἑνστῶσιν ἔνθα καὶ ἔνθα τῇ τάξει, ἀτένιζε τῷ ἀέρι καὶ ὄψῃ κατερχομένας ἀστραπὰς καὶ φῶτα μαρμαίροντα (695) καὶ σειομένην τὴν γῆν καὶ κατερχόμενον θεὸν ὑπερμεγέθη, φωτινὴν ἔχοντα τὴν ὄψιν, νεώτερον, χρυσοκόμαν, ἐν χιτῶνι λευκῷ καὶ χρυσῷ στεφάνῳ καὶ ἀναξυρίσι, κατέχοντα τῇ δεξιᾷ χειρὶ μόσχου (700) ὦμον χρύσεον, ὃς ἐστιν Ἄρκτος ἡ κινοῦσα καὶ ἀντιστρέφουσα τὸν οὐρανόν, κατὰ ὥραν ἀναπολεύουσα καὶ καταπολεύουσα. ἔπειτα ὄψῃ αὐτοῦ ἐκ τῶν ὀμμάτων ἀστραπὰς καὶ ἐκ τοῦ σώματος ἀστέρας ἀλλομένους.

σὺ δὲ εὐθέως (705) μύκωμα μακρόν, βασανίζων τὴν γαστέρα, ἵνα συνκινήσῃς τὰς πέντε αἰσθήσεις, μακρὸν εἰς ἀπόθεσιν, μυκῶ καταφιλῶν πάλιν τὰ φυλακτήρια καὶ λέγων·

"μοκριμο φεριμοφερερι ζω<ή> μου, τοῦ δεῖνα,
μένε σύ,
νέμε ἐν τῇ (710) ψυχῇ μου,
μή με καταλείψῃς, ὅτι κελεύει σοι ενθο φενεν
θροπιωθ."

καὶ ἀτένιζε τῷ θεῷ μακρὸν μυκώμενος καὶ ἀσπάζου οὕτως·

"κύριε, χαῖρε, δέσποτα ὕδατος,
χαῖρε, κατάρχα γῆς,
χαῖρε, δυνάστα πνεύματος,
λαμπροφεγγῆ (715), προπροφεγγη εμεθιρι
αρτεντεπι· θηθ· μιμεω υεναρω φυρχεχω ψηρι
δαριω· Φρη Φρηλβα·
χρημάτισον, κύριε, περὶ τοῦ δεῖνα πράγματος.

Hail to you, the sixth, ERMICHTHATHŌPS!
Hail to you, the seventh, EORASICHĒ!"

Now when they take their place, here and there, in order, look in the air and you will see lightning-bolts going down, and lights flashing (695), and the earth shaking, and a god descending, a god immensely great, having a bright appearance, youthful, golden-haired, with a white tunic and a golden crown and trousers,[a] and holding in his right hand a golden (700) shoulder of a young bull: this is the Bear[b] which moves and turns heaven around, moving upward and downward in accordance with the hour. Then you will see lightning-bolts leaping from his eyes and stars from his body.

And at once (705) produce a long bellowing sound, straining your belly, that you may excite the five senses: bellow long until the conclusion, and again kiss the amulets, and say:

"MOKRIMO PHERIMOPHERERI, life of me, _____:
stay!
Dwell in (710) my soul!
Do not abandon me, for one entreats you, ENTHO PHENEN THROPIŌTH."

And gaze upon the god while bellowing long; and greet him in this manner:

"Hail, O Lord, O Master of the water!
Hail, O Founder of the earth!
Hail, O Ruler of the wind!
O Bright Lightener (715), PROPROPHEGGĒ EMETHIRI ARTENTEPI THĒTH MIMEŌ YENARŌ PHYRCHECHŌ PSĒRI DARIŌ PHRĒ PHRĒLBA!
Give revelation, O Lord, concerning the matter of _____.

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a. Eastern attire.
b. The constellation called the Great Bear was known in Egypt as the Bull, or the Bull's Foreleg. Cf. also, with Dieterich, the place of the bull in Mithraism.

κύριε, παλινγενόμενος ἀπογίγνομαι,
αὐξόμενος καὶ αὐξηθεὶς (720) τελευτῶ,
ἀπὸ γενέσεως ζωογόνου γενόμενος, εἰς ἀπογενεσίαν
ἀναλυθεὶς πορεύομαι,
ὡς σὺ ἔκτισας,
ὡς σὺ ἐνομοθέτησας
καὶ ἐποίησας μυστήριον.
ἐγώ εἰμι φερουρα μιουρι."

ταῦτά σου εἰπόντος εὐθέως χρησμῳδήσει (725). ὑπέκλυτος δὲ ἔσει τῇ ψυχῇ καὶ οὐκ ἐν σεαυτῷ ἔσει, ὅταν σοι ἀποκρίνηται. λέγει δέ σοι διὰ στίχων τὸν χρησμὸν καὶ εἰπὼν ἀπελεύσεται, σὺ δὲ στήκεις ἐνεός, ὡς ταῦτα πάντα χωρήσεις αὐτομάτως, καὶ τότε (730) μνημονεύσεις ἀπαραβάτως τὰ ὑπὸ τοῦ μεγάλου θεοῦ ῥηθέντα, κἂν ἦν μυρίων στίχων ὁ χρησμός.

ἐὰν δὲ θέλῃς καὶ συνμύστῃ χρήσασθαι ὥστε τὰ λεγόμενα ἐκεῖνον μόνον σύν σοι ἀκούειν, συναγνευέτω σοι <ζ'> (735) ἡμέρας καὶ ἀποσχέσθω ἐμψύχων καὶ βαλανείου. ἐὰν δὲ καὶ μόνος ᾖς καὶ ἐγχειρῇς τὰ ὑπὸ τοῦ θεοῦ εἰρημένα, λέγεις ὡς ἐν ἑκστάσει ἀποφοιβώμενος. ἐὰν δὲ καὶ δεῖξαι αὐτῷ θέλῃς, κρίνας, εἰ ἄξιός ἐστιν ἀσφαλῶς ὡς ἄνθρωπος (740), χρησάμενος τῷ τ<ρ>όπῳ ὡς ὑπὲρ αὐτοῦ κρινόμενος ἐν τῷ ἀπαθαν<ατ>ισμῷ, τὸν πρῶτον ὑπόβαλε αὐτῷ λόγον, οὗ ἡ ἀρχή· "γένεσις πρώτη τῆς ἐμῆς γενέσεως αεηιουω." τὰ δὲ ἑξῆς ὡς μύστης λέγε αὐτοῦ ἐπὶ τῆς (745) κεφαλῆς ἀτόνῳ φθόγγῳ, ἵνα μὴ ἀκούσῃ, χρίων αὐτοῦ τὴν ὄψιν τῷ μυστηρίῳ. γίγνεται δὲ ὁ ἀπαθανατισμὸς οὗτος τρὶς τοῦ ἐνιαυτοῦ. ἐὰν δὲ βουληθῇ τις, ὦ τέκνον, μετὰ

O Lord, while being born again, I am passing
away;
while growing and having grown, (720) I am
dying;
while being born from a life-generating birth,
I am passing on, released to death--
as you have founded,
as you have decreed,
and have established the mystery.[a]
I am PHEROYRA MIOYRI."

After you have said these things, he will immediately respond with a revelation (725). Now you will grow weak in soul and will not be in yourself, when he answers you. He speaks the oracle to you in verse, and after speaking he will depart. But you remain silent, since you will be able to comprehend all these matters by yourself; for at a later time (730) you will remember infallibly the things spoken by the great god, even if the oracle contained myriads of verses.

If you also wish to use a fellow-initiate, so that he alone may hear with you the things spoken, let him remain pure together with you for <seven> (735) days, and abstain from meat and the bath. And even if you are alone, and you undertake the things communicated by the god, you speak as though prophesying in ecstasy. And if you also wish to show him, then judge whether he is completely worthy as a man (740): treat him just as if in his place you were being judged in the matter of immortalization, and whisper to him the first prayer, of which the beginning is "First origin of my origin, AEĒIOYŌ." And say the successive things as an initiate, over his (745) head, in a soft voice, so that he may not hear, as you are anointing his face with the mystery. This immortalization takes place three times a year. And if anyone, O child, after

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a. According to Dieterich, here ends the Mithras Liturgy *per se*.

τὸ παράγγελμα παρακοῦσαι, τῷ οὐκέτι (750) ὑπάρξει.

Διδασκαλία τῆς πράξεως·

λαβὼν κάνθαρον ἡλιακὸν τὸν τὰς ιβ̄ ἀκτῖνας ἔχοντα ποίησον εἰς βησίον καλλάϊνον βαθὺ ἐν ἁρπαγῇ τῆς σελήνης βληθῆναι, συνεμβαλὼν αὐτῷ λωτομήτρας σπέρμα (755) καὶ μέλι λειώσας ποίησον μαζίον, καὶ εὐθέως αὐτὸν ὄψῃ προσερχόμενον καὶ ἐσθίοντα, καὶ ὅταν φάγῃ, εὐθέως θνήσκει. τοῦτον ἀνελόμενος βάλε εἰς ἀγγεῖον ὑελοῦν μύρου ῥοδίνου καλλίστου, ὅσον βούλει, καὶ (760) στρώσας καθαρείως ἄμμον ἱερὰν ἐπίθες τὸ ἀγγεῖον καὶ λέγε τὸ ὄνομα ἐπὶ τοῦ ἄγγους ἐπὶ ἡμέρας ζ' ἡλίου μεσουρανοῦντος·

"ἐγώ σε ἐτέλεσα,
ἵνα μοι ἢ σου οὐσία γένῃ χρήσιμος, τῷ δεῖνα
μόνῳ ιε ια η εη ου εια·
ἐμοὶ μόνῳ (765) χρησιμεύσῃς·
ἐγὼ γάρ εἰμι φωρ φορα φως φοτιζαας (οἱ δέ· φωρ φωρ οφοθει ξαας)."

τῇ δὲ ζ' ἡμέρᾳ βαστάξας τὸν κάνθαρον, θάψας ζμύρνῃ καὶ οἴνῳ Μενδησίῳ καὶ βυσσίνῳ ἀπόθου ἐν κυαμῶνι ζωοφυτοῦντι. (770) τὸ δὲ χρῖσμα ἐστιάσας καὶ συνευωχηθεὶς ἀπόθου καθαρείως εἰς τὸν ἀπαθανατισμόν.

ἐὰν δὲ ἄλλῳ θέλῃς δεικνύειν, ἔχε τῆς καλουμένης βοτάνης κεντρίτιδος χυλὸν περιχρίων τὴν ὄψιν, οὗ βούλει, μετὰ ῥοδίνου, (775) καὶ ὄψεται δηλαυγῶς ὥστε σε θαυμάζειν. τούτου μεῖζον· οὐχ εὗρον ἐν τῷ κόσμῳ πραγματείαν. αἰτοῦ δέ, ἃ βούλει, τὸν θεόν, καὶ δώσει σοι.

the teaching, wishes to disobey, then for him it will no longer (750) be in effect.

Instruction for the ritual:

Take a sun-scarab[a] which has twelve rays, and make it fall into a deep, turquoise cup, at the time when the moon is invisible;[b] put in together with it the seed of the lotometra, (755) and honey; and, after grinding it, prepare a cake. And at once you will see it (viz. the scarab) moving forward and eating; and when it has consumed it, it immediately dies. Pick it up and throw it into a glass vessel of excellent rose oil, as much as you wish; and (760) spreading sacred sand in a pure manner, set the vessel on it, and say the formula over the vessel for seven days, while the sun is in mid-heaven:

"I have consecrated you,
that your essence may be useful to me, to _____
alone, IE IA Ē EĒ OY EIA,
that you may prove useful to me (765) alone.
For I am PHŌR PHORA PHŌS PHOTIZAAS (others:
PHŌR PHŌR OPHOTHEI XAAS)."

On the seventh day pick up the scarab, and bury it with myrrh and wine from Mendēs and fine linen; and put it away in a flourishing bean-field. (770) Then, after you have entertained and feasted together, put away, in a pure manner, the ointment for the immortalization.

If you want to show this to someone else, take the juice of the herb called "kentritis," and smear it, along with rose oil, over the eyes of the one you wish; (775) and he will see so clearly that he will amaze you. I have not found a greater spell than this in the world. Ask the god for what you want, and he will give to you.[c]

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a. The scarab, the Egyptian god Kheper, represented the rising sun.

b. Literally "at the seizure of the moon." This interesting phrase probably designates the new moon.

c. For examples of Jewish and Christian parallels to this familiar statement, cf. Matthew 7:7, and H. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* (München: Beck, 1926), vol. 1, 450ff.

ἡ δὲ τοῦ μεγάλου θεοῦ σύστασίς ἐστιν ἥδε· βαστάξας κεντρίτιν τὴν προκειμένην (780) βοτάνην τῇ συνόδῳ τῇ γενομένῃ λέοντι ἄρον τὸν χυλὸν καὶ μίξας μέλιτι καὶ ζμύρνῃ γράψον ἐπὶ φύλλου περσέας τὸ ὀκταγράμματον ὄνομα, ὡς ὑπόκειται, καὶ πρὸ γ' ἡμερῶν ἀγνεύσας ἐλθὲ πρωίας πρὸς ἀνατολάς, (785) ἀπόλειχε τὸ φύλλον δεικνύων ἡλίῳ, καὶ οὕτως ἐπακούσεται τελείως. ἄρχου δὲ αὐτὸν τελεῖν τῇ ἐν λέοντι κατὰ θεὸν νουμηνίᾳ. τὸ δὲ ὄνομά ἐστιν τοῦτο·

"ϊ εε οο ϊαϊ."

τοῦτο ἔκλειχε, ἵνα φυλακτηριασθῇς, καὶ τὸ φύλλον (790) ἐλίξας ἔμβαλε εἰς τὸ ῥόδινον. πολλάκις δὲ τῇ πραγματείᾳ χρησάμενος ὑπερεθαύμασα.

εἶπεν δέ μοι ὁ θεός·

"μηκέτι χρῶ τῷ συγχρίσματι,
ἀλλὰ ῥίψαντα εἰς ποταμὸν
<χρὴ> χρᾶσθαι φοροῦντα τὸ μέγα μυστήριον (795)
τοῦ καινθάρου τοῦ ἀναζωπυρηθέντος διὰ τῶν
κε ζῴων ὄρνεων,
χρᾶσθαι ἅπαξ τοῦ μηνός, ἀντὶ τοῦ κατὰ ἔτος γ',
κατὰ πανσέληνον."

ἡ δὲ κεντρῖτις βοτάνη φύεται ἀπὸ μηνὸς Παϋνὶ ἐν τοῖς μέρεσι τῆς (800) μελάνης γῆς, ὁμοία δέ ἐστιν τῷ ὀρθῷ περιστερεῶνι. ἡ δὲ γνῶσις αὐτῆς οὕτως γίγνεται· ἴβεως πτερὸν χρίεται τὸ ἀκρομέλαν χαλασθὲν τῷ χυλῷ καὶ ἅμα τῷ θιγεῖν ἀποπίπτει τὰ πτερά. τοῦτο τοῦ κυρίου (805) ὑποδείξαντος εὑρέθη ἐν τῷ Μενελαΐτῃ ἐν τῇ Φαλαγρὺ πρὸς ταῖς ἀναβολαῖς πλησίον τοῦ Βησάδος βοτάνης.

Now presentation[a] before the great god is like this: obtaining the above-mentioned herb (780) kentritis, at the conjunction (viz. of the sun and the moon)[b] occurring in the Lion, take the juice and, after mixing it with honey and myrrh, write on a leaf of the persea tree the eight-letter formula, as is mentioned below. And keeping yourself pure for three days before, set out early in the morning toward the East, (785) lick off the leaf while you show it to the Sun, and then he (viz. the sun god) will listen to you attentively. Begin to consecrate this at the divine new moon,[c] in the Lion. Now this is the formula:

"Ï EE OO ÏAÏ."

Lick this up, so that you may be protected; and rolling up the leaf (790), throw it into the rose oil. Many times have I used the spell, and have wondered greatly.

But the god said to me:

"Use the ointment no longer,
but, after casting it into the river,
<you must> consult while wearing the great
mystery (795) of the scarab revitalized
through the twenty-five living birds,[d]
and consult once a month, at full moon, instead
of three times a year."

The kentritis plant grows from the month of Payni, in the regions of the (800) black earth, and is similar to the erect verbena. This is how to recognize it: an ibis-wing is dipped at its black tip and smeared with the juice, and the feathers fall off when touched. After the Lord (805) pointed this out, it was found in Menelaïtis in Phalagry, at the river banks, near the Bēsas plant.

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a. Presentation or introduction to the great god for the sake of attaining friendship and communion with the god.

b. That is, at the new moon.

c. The new moon according to the heavens, made by god, in distinction from the new moon according to the calendar, made by man.

d. This allusion to the birds is somewhat obscure.

ἔστιν δὲ μονόκλωνον καὶ πυρρὸν ἄχρι τῆς ῥίζης καὶ τὰ φύλλα οὐλότερα καὶ τὸν καρπὸν (810) ἔχοντα ὅμοιον τῷ κορύμβῳ ἀσπαράγου ἀγρίου. ἔστιν δὲ παραπλήσιον τῷ καλουμένῳ ταλάπῃ, ὡς τὸ ἄγριον σεῦτλον.

τὰ δὲ φυλακτήρια ἔχει τὸν τρόπον τοῦτον· τὸ μὲν δεξιὸν γράψον εἰς ὑμένα (815) προβάτου μέλανος ζμυρνομέλανι, τὸ δὲ αὐτὸ δήσας νεύροις τοῦ αὐτοῦ ζῴου περίαψαι, τὸ δὲ εὐώνυμον εἰς ὑμένα λευκοῦ προβάτου καὶ χρῶ τῷ αὐτῷ τρόπῳ. εὐώνυμ<ον τ>οῦ "προσθυμηρι" πληρέστατον (820) καὶ τὸ ὑπόμνημα ἔχει·

"ὣς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους·"
"ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέοισι φόνοισι·"
"αὐτοὶ δ' ἰδρῷ πολλὸν ἀπενίζοντο θαλάσσῃ·"
"τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι."

(825) ἀνέβη Ζεὺς εἰς ὄρος χρυσοῦν μόσχον ἔχων καὶ μάχαιραν ἀργυρέαν· πᾶσιν μέρος ἐπέδωκεν, Ἀμάρᾳ μόνον οὐκ ἔδωκεν, εἶπεν δέ·

"ἔξαφες, ὃ ἔχεις,
καὶ τότε λήψει ψινωθερ νωψιθερ θερνωψι"
(κοινόν).

(830) "τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐπιάλτης."
Θυμοκάτοχον·
"τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι."
Πρὸς φίλους·
"αἱρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."

It is of a single stem, and reddish down to the root; and the leaves are rather crinkled and have fruit (810) like the tip of wild asparagus. It is similar to the so-called talapēs, like the wild beet.

Now the amulets require this procedure: copy the right one onto the skin (815) of a black sheep, with myrrh-ink, and after tying it with sinews of the same animal, put it on; and copy the left one onto the skin of a white sheep, and use the same procedure. The left one is very full of "PROSTHYMĒRI" (820), and has this text:

"So speaking, he drove through the trench
the single-hoofed horses." (*Il.* X. 564)

"And men gasping among grievous slaughters."
(*Il.* X. 521)

"And they washed off their profuse sweat in the sea." (*Il.* X. 572)

"You will dare to lift up your mighty spear against Zeus." (*Il.* VIII.424)

(825) Zeus went up the mountain with a golden bullock and a silver dagger. Upon all he bestowed a share, only to Amara did he not give, but he said:

"Let go of what you have,
and then you will receive, PSINŌTHER NŌPSITHER THERNŌPSI" (and so on, as you like).

(830) "So Arēs suffered, when Ōtos and mighty Epialtēs ... him." (*Il.* V. 385)

Spell for restraining anger:

"You will dare to lift up your mighty spear against Zeus." (*Il.* VIII.424)

For friends:

"Let ... seize ..., lest we become a source of joy for our enemies." (*Il.* X. 193)

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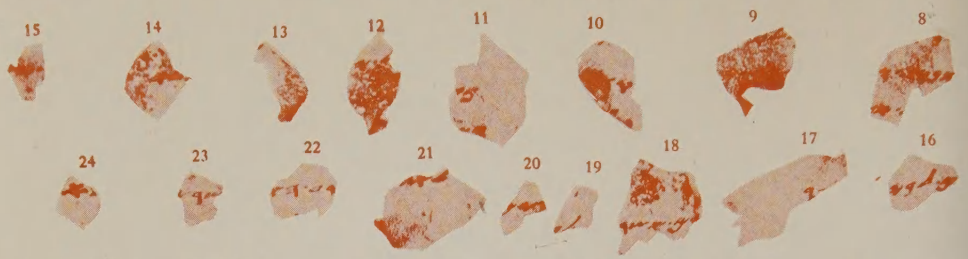

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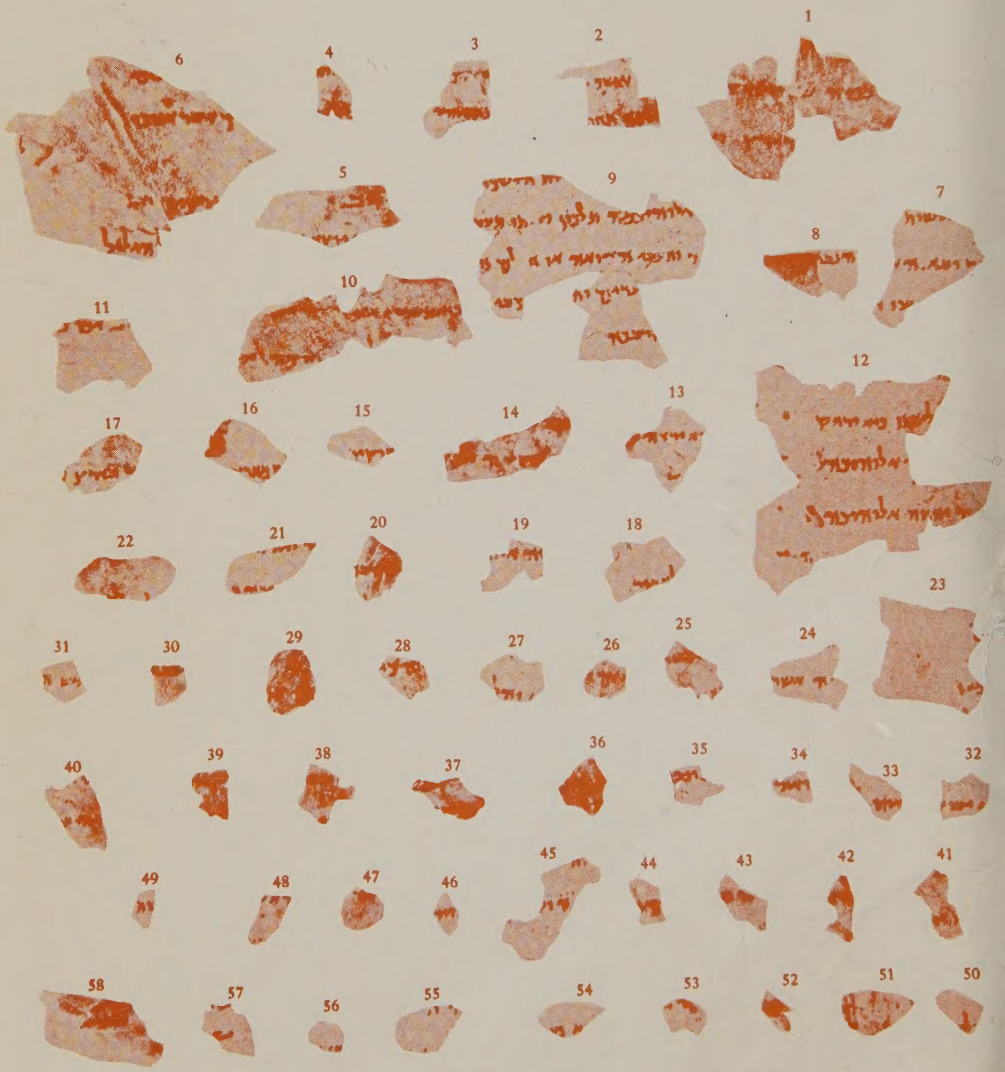

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